

Bishop Atterbury's  
AND  
Bishop Smalridge's  
**REASONS**

For not Signing the  
**DECLARATION;**

Lately put forth by the  
Arch-Bishop of *Canterbury*,  
And the other Bishops.

With Considerations on the Bishop of  
*L*—*N*'s Letter to His Clergy,  
immediately after His Lordship's Sign-  
ing the said Declaration.

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*Bishop Atterbury's and Bishop Smalridge's Reasons for not signing the Arch-Bishop of Canterbury's, and the other Bishops Declaration, &c.*

**W**HEN we consider how much these Reverend Fathers have serv'd of the *Church* by their distinguish'd Zeal, Learning, and Piety, we can't but be concern'd at the Liberty some prejudic'd People take to censure their Conduct, though so just and irreproachable. These Men do not weigh the Circumstances and Reasons of Persons and Things, but are led away by Passion, and Arbitrarily condemn what deserves rather to be approv'd of at least, if not applauded. For my part I could not imagine, that two such Renown'd Prelates could

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stand out against the Series of Fourteen of their Right Reverend Brethren, without having very substantial Reasons for it. Such Reasons as are indeed obvious to all thinking Men, but the World is so corrupted by Party, that few will give themselves time to think, and thence proceed those rash Judgments that are made of the best of Men, and the best of Things. If it could be laid to the Charge of one of these Two excellent Bishops, my Lord of Rochester, that he had once in the whole Course of his Life shewn the least Spirit of Contention, something might be said against his present Singularity, as if it arose from Resentment and Disgust. But let us look into the whole Conduct of his Life, whether as Arch-Deacon of Totness, Dean of Carlisle, Dean of Christ-Church, or Bishop of Roffen, we shall find it adorn'd with all the Purity and Meekness of Manners, which gave so much Credit and Authority to the Primitive Bishops. I know it will be objected, that when he was Arch-Deacon only, he fell furiously on the whole Order of the British Bishops, and would have depriv'd them of the just Superiority which they have always claim'd over their Clergy in Convocation, that he wrote against the Right Reverend Father in God the Lord Bishop of Lincoln, with a most Unchristian and indecent Asperity, but this Objection is

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very easily answer'd, had it been a thousand Times stronger than it is ; and to do it, I shall only repeat what his Reverend Brother Dr. Smalridge said of him with respect to this, in an Oration he made to the *Upper House of Convocation*, when Dr. Atterbury was presented to them as *Prolocutor* of the Lower.

*Ea fuit rerum nostrarum conditio, cum Synodi Anglicana jura, potestates ac privilegia in aperta Luce collocanda, &c.* Such was the State of Affairs, when this very learn'd Person thought it proper to place the Rights, Powers, and Privileges of our English Convocation in an open and true Light, &c. Can one suppose, that so discreet and so Orthodox a Divine would have told the Upper House of Convocation, that Dr. Atterbury had fully answer'd all their claim of Right, if he had not done it, especially, when not only Dr. Wake, but Dr. Kennet, and Mr. Hoadly, had come off so scurvily in that notable and important Controversy.

If Dr. Atterbury, when he was Dean of Carlisle, had a Quarrel with the Bishop, one ought to imagine he was not instigated to it by any hopes of Profit or View of Revenge, but was acted by the same Principle that inspir'd him in the Vindication of the Inferior Clergy, that of Right : The same may be said of his Brawls with the Canons of Christ-Church when he was Dean there, and of his Suit with the Parish of St. Margaret's

*Westminster*, and his Dispute with the Prebends when he was Dean there too, it came doubtless all from the same Source, and whether it was from Pride and Avarice, or from Wisdom and Piety, let the World judge. I ~~will~~ will not injure so illustrious a Character so far as to suppose they can need any Determination of mine in a Case so very plain. I grant there may be some Infelicity attend a Man, who has been forc'd to quarrel with every Body he has had to do with, but if that Man's Character be adorn'd with Piety, Prudence, Humility, and Charity, I shall always impute it to him not as Guilt, but as Misfortune.

A greater matter of Scandal urg'd against this Prelate by the *Enviers* of his Merit and Dignity, is a ridiculous Notion, that his Lordship had a Hand in Dr. Sacheverel's Speech at his Tryal. Now to have a Hand in a Friend's Vindication is without doubt very justifiable, but say they, the Doctor is made to declare solemnly, and call the *Omniscient* to witness, that he never intended to reflect on the *Revolution*, the *Ministry*, or the *Toleration* in his Sermon. This they cry was a most cruel Imposition on the Conscience of that poor Man; to which I shall only answer, that I make no question Dr. Atterbury knew the Inside of Dr. Sacheverel better than any of his ~~Conf~~ <sup>en</sup> furers, and therefore could better judge of his Intention. From the whole

whole of what I have said, it appears, that my Lord of *Roffen* must have weighty Reasons for every thing he does, and his refusing to sign the Bishops Declaration in favour of the Government, must be as well-grounded as any other of his Actions, and be built on the same Foundation. 'Twas necessary to premise thus much, that when I inquire into those weighty Reasons of his, the Character of so Pious and Primitive a Prelate may help me and the Reader out in many places, where we might otherwise be at a loss to find out what Principle he was guided by.

I am now to do the same Justice to my Lord of *Bristol*, but as his Lordship has not done quite so many extraordinary Things as his Brother of *Rochester*, I shall take Notice of but one only, for in that will appear so much Integrity and Veracity, that one cannot doubt of his Lordship's Sincerity and Uprightness in all his Actions, those especially that have Relation to the Grandeur and Empire of our flourishing Church.

When Her late Majesty, who had an undoubted Right to place and displace Her Servants at pleasure, as well as to make *Peace* and *War*, chang'd Her Ministry, and dissolv'd Her Parliament in the Year 1710, the *Whigs* publish'd a Parcel of sad Papers to keep up the Spirits of the Ruin'd Party, and one among the rest, Entitul'd, *A Test offer'd to*

to the Consideration of the Electors of Great Britain, upon which this good Bishop and the Brewer of Westminster put out an Answer to it, call'd, *A Detection of a Falsbood endeavour'd to be impos'd on the Publick*; in the aforesaid Paper, which answer was, sign'd in Print, *George Smalridge, D. D. and Thomas Croſſe*. The main Design of the *Test* was to shew, how the *Tories* in a Debate about the *Hanover* Succession divided against it in the beginning of Queen's *Anne's* Reign, which this Reverend Doctor, and this Worshipful Brewer endeavour to prove to be a *Falsbood*. But the late *Arthur Maynwaring, Esq;* looking upon this *Detection* of theirs to be as he said *Equivocating*, publish'd a true Representation of that Matter as follows.

' When the House of Commons proceeded (according to Order) to take into Consideration, *Three Amendments made by the Lords to a Bill, intitul'd, An Act for enlarging the time for taking the Oath of Abjuration, &c.* the Debate was chiefly held upon the Subject-matter of the second Amendment; and those Gentlemen that were against giving that Security to the House of *Hanover*, principally insisted on the Danger of multiplying Treasons, the great Inconveniences that might arise from making new Treasons, and other Arguments to that Effect. But though hardly any Notice was taken of the first Amendment, it was in Course to be first put. And now comes the great Art and Parliamentary Skill of those Persons that were against the second Amendment: They resolv'd (according to the most usual piece of Management in that House) to try their Numbers, by dividing upon the first. But that was

so little thought to be the Business of the Day, or indeed of the first Division it self, that two or three stanch old Members went out just before the Division, having some particular Views at that time, which made it inconvenient for them to declare against the Protestant Succession. And those of their Friends who staid the Division, and whose Names are set forth in the printed Test, under the Title, *No's against agreeing with the Lords,* may strictly and properly be said, in Parliamentary Language, to have divided against the *Amendments;* the rather, because few Instances can be given that ever the weaker side, upon losing such a previous Question, divided again upon any subsequent Clause, that had been mix'd in the same Debate.

But I believe there's no Body alive that does not think, if they had thrown out the first Amendment, they would immediately have proceeded to throw out the second: And there were two Circumstances attending this Affair, which must needs put it out of all doubt, how it was understood both Abroad and within the House. Mr. Dyer, the common News-Writer, express'd himself thus in his Letter to Chester upon this Occasion, *That the Prince of Wales had lost it in the House only by one Vote; or, that the House of Hanover had carry'd it but by one Vote:* One of them I am sure it was, for which he was punish'd by the House, upon the Complaint of a Member for that City. And to shew what the Members themselves thought of it, the only Gentleman that gave a Negative to the first Bill for establishing the Protestant Succession, who was then of that House, though soon after call'd up to the other, saluted Sir Ma— Dud—y, when this Division was over, in these words, *How fare ye, Minheer D—y?* Upbraiding him by that Expression for having voted for the Interest of the House of Hanover, which the late King and the Dutch had espous'd: To which the other reply'd, *Fort bien, Monsieur Gran—lle,* alluding by that to his Vote, which he took to be for the French Interest, as well as to his French Name, which

which had been chang'd not many Years before from  
a plain English one, as it is still printed in the History  
of the Earl of Clarendon.

If I should say therefore, that these Gentlemen  
were not for throwing out the second Amendment,  
it would perhaps be a Logical Truth, because they  
did not just divide upon that Cause: But it would  
be a Moral Lye, and a Fallacy, that I ought to be  
asham'd of, because every step they took that Day  
was in order to throw it out; and they went the  
best way to work that they could. So that after all  
the Clamour that has been rais'd against the Test  
before-mention'd, since that Paper does not affirm  
that the Division was upon this Clause; but that  
*after Debate, the Question being put for agreeing with  
the Lords in these AMENDMENTS,* the House  
divided, as actually they did: It is left to every im-  
partial Person, who knows any thing of Parliamen-  
tary Proceedings, to determine whether the Charge  
which is set forth against them in that Paper, stands  
good or not; and whether they shew'd upon this  
Occasion the same Abhorrence of the Pretender, and  
the same Zeal for the House of Hanover, which has  
flam'd out indeed in their late Addresses; but which  
(if one may use the Expression of a very great Minister  
in another Nation) has rather amaz'd than con-  
vinc'd the World.

I am, &c.

By this one would think, that the Reverend Doctor printed his Paper to give Countenance to the Cause of the Pretender, but when one examines the Affair impartially, we find, that though the Division seems to be against the Protestant Succession; yet the Clause which the Doctor insisted upon, not to be divided against by the Tories, was not the Occasion of the Division, and the Testi-

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mony he bore, together with the Brewer of *Westminster* was such, as good Churchmen might stand by. This is sufficient to satisfy one, that both this Prelate and the other Prelate must have very solid Reasons for refusing to sign the *New Test* or *Declaration* of Loyalty to King *GEORGE*, which Fourteen Fathers of our Protestant Church set their Names to. Though I cannot be sure what those strong Reasons were, yet probably these may be some of them. As for Instance:

Bishop *Atterbury* might imagine,

1. That it was *too Late*.
2. That it was *Needless*.
3. That it was *Dangerous*.
4. That it was *Antimonarchical*

*First*, That it was *too Late*. When all the Forces in the Three Kingdoms could not suppress the Rebellions in *Scotland*, and the North of *England*, what could a Declaration do? This Argument might be branch'd into several Parts, but that must be a very presumptuous Man who will undertake to make Arguments for a Bishop, that argu'd so very successfully with Mr. *Hoadly* and Others.

*Secondly*, It was *Needless*. After so many Addresses, after so many Oaths, after his Lordship had abjur'd the *Pretender*, and

sworn Allegiance to King G E O R G E, what need of any other Declaration.

*Thirdly, That it was Dangerous.* The very Declaration it self shews the Danger of it, where 'tis said, *How must the Pretender look upon Persons that have done all this, that have pray'd against him, that have address'd against him, that have sworn against him, and abjur'd him for so many Years together? What a Reproach will this Matter then be to the Church of England? Such of us as stand true to our Oaths, will then be call'd Rebels and Traitors.*

*Fourthly, That it is Antimonarchical.* Is not the Revolution one of the greatest Reproaches in the World to the Doctrine of Passive Obedience, Hereditary Right, &c. and does not the Declaration justify that Revolution, nay, does it not lay it on the very Clergy. *They were the Clergy, that in the time of King James did justly alarm the Nation with the Dangers of Popery, from whence follow'd all that was done at the Revolution. And the Clergy have every Year since that upon the Fifth of November, given God Thanks for what was then done, for making all Opposition fall before him, the Prince of Orange, 'till he became our King.*

Such Reasons as these must have great Biass in the Mind of a Prelate, who has been Preaching these Thirty Years for Hereditary Right and Non-Resistance, Principles,

uples, which are inconsistent with the Tenour of the Declaration : However, one cannot suppose, that so Orthodox and Pious a Bishop thinks hard of those of his Brethren, who acting according to their Conscience, declar'd it to be their Duty to keep their Oaths, and confess their Religion, though his own Conscience may be so scrupulous as not to think it self bound up by Oaths, when the Divine Right of a *Popish* Prince is in Question, and not to prefer the Interests of the Protestant Religion to the direct Line of King *Fergus*; sure he cannot but pay a great deal of Deference to the Sense of the Fathers of our Church, who do believe that there is no Reserve in a positive solemn Oath, and that they ought to *withstand* to the utmost a *Pretender* whom they have *abjur'd*, who are of Opinion, that to swear to a King, and serve his Enemy, to pray for a Government, and act against it, is a Prevarication with God Almighty, who is the Searcher of Hearts, and will not be mockt. And it will be in vain at the great Day of Account for any Political double Dealer to say, that when he took the Body and Blood of the Lord as a *Test* of his Allegiance to King *G E O R G E*, he meant the *Heditary Prince*, and reserv'd his Allegiance for him. All the false Prayers of such a Man shall stare him in the Face, and the most invincible Impudence shall

then be abash'd with Confusion, which is not to be utter'd, at a Charge of dissembling with the *Omniscient*. Will it not be said, how often didst thou call upon me for this Man in my Temple, and hast thou Betray'd and Renounc'd him?

The Reverend Dean of *Christ-Church* could not want much stronger Reasons than those already given for the Dean of *Westminster*, for refusing to sign the Loyal Declaration. I can immediately think of Four for him also, which could not fail of having their due Influence on a Person of so much Penetration and Sincerity. As,

1. That it had too much of *Party* in it.
2. That it would give Offence to the University of *Oxford*.
3. That Bishop *Atterbury* would not sign it.
4. That it was not of his Lordships own Composition.

*First*, That it had too much of Party in it. I doubt not if ever his Lordship declar'd any such thing, it was occasion'd by this Paragraph. *We are the more concern'd, that both the Clergy and People of our Communion should shew themselves hearty Friends to the Government upon this Occasion, to vindicate the Honour of the Church of England, because the chief Hopes of our Enemies seems to arise from Discontents artificially rais'd among us,*

us, and because some who have valu'd themselves, and have been too much valu'd by others for a pretended Zeal for the Church, have join'd with Papists in these wicked Attempts, which as they must ruin the Church if they succeed, so they cannot well end without great Reproach to it, if the rest of us do not clearly and heartily declare our Detestation of such Practices. When General Forster, that Arch-Rebel, proclaim'd the *Impostor King* at Penrith, he made as good a Speech as he could to the Rabble, and told them, he took Arms for Defence of the *True High Church of England*. When the Mob lately endeavour'd to pull down an honest Man's House in *Cheapside*, and to Massacre him and his Family for their Loyalty to His Majesty, their Cry was *High Church*, and the *Church of Rome*, I heard it. There was a cry for our Protestant Streets, but to detest such Practices, smells however of Party ; so it does, so it ought to do in the Opinion of some Men, because that Party is the *King's Party*, the *Country's Party*, the *Protestant Party* and their Opposers, the *Party of Popery and Rebellion*. Many Men have valu'd themselves too much on being of this latter Party, *Sacheverel*, *Weldon*, *Smith*, *Milbourn*, *Higgins*, *Swift*, *Trapp*, and a long Etcetera of such Christian Heroes have valu'd themselves, and been too much valu'd for a pretended Zeal for the Church ; but while they are valu'd, while

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the Populace crowd about them, and they keep up an Interest, no matter what it is. It is not inconsistent with *Humane Discretion* to be well with Numbers, and to avoid, if possible, the *smelling of Party*. But to declare an Abhorrence of Rebellion, to warn the People of their Obligations to the Government, to shew a hearty Zeal for it. If that which is the Intention of the Declaration be Party, as wise, as cautious, and as Religious a Man as Dr. Smalridge, as abundance of sober intelligent Men will say, might very well have run the risk of being thought a Party-Man upon this Occasion. The Declaration it self lets us into a very good Light of the Causes of the late Rebellion, that neither the Church of England, nor even the Pretender are so much intended by it as Interest and Revenge. Those who four or five Years ago got some into Place, some into Sees by the prevalence of Faction, seeing their Protectors not only in Disgrace, but in Danger for the abuse of their ill got Power are pequ'd, and the Church is ever the Word when the publick Peace is to be disturb'd. There is a sort of *Gratitude* in being true to a Cause by which one has got well, and to Persons that have done one Kindness, and for such Reasons as these, private Discontents may have ill Effects in publick Events. To be for calling Lord Oxford, and the rest of them to Account, is Party,

Party, 'tis true, but then 'tis the *Party of Justice*. What, if it is, had that Lord given me a *Mitre*, should I not deem every Man that was against him a *Party-Man*. *Lilly* taught us at the *Grammer-School*, Donec eris felix, &c. *The prosperous Man a crowd of Friends will find.* To dance Attendance, on a great Man when he has a *White Staff*, and by his Favour can make *Deans* and *Bishops* is not uncommon, but to follow a Friend to the Tower, to hang about with a charge of High Treason at his Back, there must be something generous in that. A Man cannot keep Company with a *Chimney Sweeper*, but he will have some of his Soot about him, nor with an infected Person, but it is a hundred to one that he shares in the Infection. Neither can an innocent Man attach himself to a guilty One, without rendering himself suspected; when, therefore, a Man of Virtue and Piety sticks close to a wicked Wretch, how great must be such Love? How powerful such Friendship, that even the Love of ones King and ones Country cannot prevail over it.

A second Reason my Lord of *Bristol* may have for refusing to set his Hand to the Declaration may be, that it would give *Offence to the University of Oxford*, where he has a good dignify'd Benefice, that University has unhappily acquir'd the Characteristick of *Jacobitism*. The Impostor has been proclaim'd

proclaim'd there, His Majesty's Title disown'd, and his Friends abus'd and insulted. The *Sophs* have dar'd the *L<sup>e</sup>gitimacy* of the Government, and liv'd in open Defiance to it. They have harbour'd *Owen*, *Dorrel*, and other such execrable Traytors and Villains, who were plotting to drown these Nations with a Deluge of Protestant Blood. They have made no Address to His Majesty since the Discovery of the *Damnable Plot* to bring in the *Pretender*, and they would never forgive a Man who should say to them in the Words of the Declaration ; *Is it not fit for all of you to consider seriously what those Oaths are, with which you have bound your Souls ; you have not only abjur'd the Pretender and his Title, but have Sworn to Defend King GEORGE to the utmost of your Power against all Traiterous Conspiracies and Attempts whatsoever, which shall be made against his Person, Crown, or Dignity, and to the utmost of your Power to Maintain and Defend the Succession of the Crown against the said Pretender, and all other Persons whatsoever.* These Words do not only import, that you will not Rebell against the King, but that you will be active for him according to your several Stations, especially in Times of Danger, when Rebellions are rais'd against him. Would the Reverend Doctors like to have this Picture of them set before them ? At the same time to pretend a Zeal for the Church, and join with Papists to set up a Popish

Popish Pretender to support the Church of England, is such an Imposition upon the Common Sense of Mankind, that nothing even in Popery it self can be more absurd, and nothing but an Infatuation from God, justly inflicted for our Sins, can suffer to pass upon the Nation. Would any wary Person sign such things as these, when he is to lead his Life with Men who abhor them more than Popery or Slavery. People will consider what is convenient as well as necessary, and if one can regain the Love of such a Community as the University of Oxford by a little seasonable Perverseness, sure 'tis worth venturing a few Censures for't ; nay, if one should lose a place for it, may one not hope to get a better by the Prayers and Affection of so Religious, Humane, and Powerful a Body as that University, where one suckt in all those precious Tenets that has been so serviceable to one in making ones Fortune. Some may object, that the Right Reverend Bishop of the Diocess of Oxon did sign the Declaration, so did the Arch-Bishop of Canterbury, and Twelve very Learn'd and pious Bishops more. But the old saying, *So many Men ~~are~~, &c.* is as good an Answer to that Objection as can be expected, and the Third Reason why the Dean of Christ-Church did not sign the Declaration, knocks down all such Arguments at once.

Thirdly, That Bishop Atterbury would not sign it. Whoever has read this Reverend Prelates Panegyrick on that Reverend Brother of his, will readily believe, that he who prefer'd his Judgment when only a Member of the *Lower House* of Convocation to that of the whole *Upper House*, in the Dispute about the *Prerogative of the Bishops*, and the *Rights of the Priests*, which he did as good as tell them to their Faces, such a one, I say, would certainly not matter the Sentiments of Fourteen or Fifteen Fathers of our Church, as long as he had the Sense of so primitive and pious a Bishop on his side as my Lord of Roffen. He told the Bishop, That Dr. Atterbury's Merits sufficiently recommended him to their Esteem, and the Esteem of all GOOD MEN. That he had Tallents, which deserv'd all manner of Praise, and was so high in Fame as to need none. That he had a Store of exquisite Learning, was acquainted with all Parts of Literature, was perfect in those Sciences which admit of the greatest Perfection. That he could express by his single Tongue the Sentiments of many Eloquent Men. That he was a Man of good Will, a Man of Authority; nay, that he was a Man of so gentle a Disposition, such a Sweetness of Temper, as to allure all Mankind by it to the Study of Peace and Unity. Now, because mention has been made of certain Quarrels and Wranglings at Carlisle, at Christ-

Christ-Church, and at Westminster, by this Reverend Person of so sweet a Temper, so gentle a Disposition, by this Pattern of Peace and Unity ; and some People may thence conclude, that Dr. Smalridge did not say this of Dr. Atterbury, or that I wrong him in the Quotation or Translation, I will repeat his very Words. *Quem potius optemus rerum inter nos disquirendarum arbitrum, quam virum placidissimis moribus ita populariem, ut omnes bonos atque humanos indolis sue suavitate ad pacis & concordie studium facile speret allucere, &c.* He adds, that Dr. Atterbury was a Man, *The Dignity of whose Looks would immediately suppress Commotions.* That the Convocation had been *ungrateful* if they had not so honour'd him. And then Dr. Smalridge put those Reverend Fathers in mind, how he exploded all their Stale pretences to Superiority in Synods. *By Divine Incitement, says he, He strenuously endeavour'd, by Divine Favour happily effected this, that Synods in this Nation are not altogether Lost and Dead, nor entirely Speechless ; 'twas he who plac'd the Rights, Powers, and Privileges of our English Convocation in an open and true Light ; 'twas he who ventur'd to walk in a dark Way without a Guide.* But I must confess, three or four Lines before, we are told, that he had a Guide, and an infallible One if we believe the true High Church ; for he had the Registers of Popes, *Pontificum Fastæ.*

*Fafia.* He adds, that in his Writings, which by the way, attackt the Prerogative and Authority of his Primate, and the Upper House of Convocation, He drew the very Picture of the Church, and reviv'd the Matron as it were from the Dead ; that he should wrong so dear a Friend, if he did not take his Word for't, when he said, he wrote not out of private Resentment or View of Interest ; that it was his Duty to endeavour to make every Body think as well of him as he did. But as gentle a Disposition as he had, and as sweet a Temper, the good Doctor cannot help owning at last, That that Temper of his was of it self too warm, *Ingenium suaptè naturâ aliquantulum præfervidum*, and was it likely that such a Genius should do what the Orator prophesy'd of him, exert all his Powers of Art to promote and confirm the Peace of the Church. I cannot without Injustice omit that part of this admirable Panegyrick, where the Doctor remembers us, how Queen Mary, now gather'd to the Saints above, was charm'd wth his Eloquence. How much more powerful had been his Charms, had she liv'd to have heard him crying aloud and sparing not the Indulgence she gave to Dissenters, and the Right of her Father at St. Germain's, which was the only *Hereditary Right* that has been heard of since the Revolution.

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At the close of this Oration, we are inform'd of the *Zeal of the Ministry*, most of whom are now under Impeachments and Attainders of High Treason, and the agreement, between the Queen and the Parliament who were for the Utrecht Peace, and the Convocation: The House of Commons, and the House of Convocation, when Mr. William Bromley was Speaker were like Sisters; and the Doctor tells us, they would be more like than ever Sisters were, and more nearly related now Mr. Bromley is Speaker of the one House, and Dr. Atterbury Prolocutor of the other, both of fix'd Fidelity to their Prince and Country. Does not the Declaration bear its Testimony to this, who both makes us hope great Things, but will do greater than we hope? The one asserts the Government, the other the Church, &c. and if the *Assertor of the Church* refuses to set his Name to a thing, most certainly his dear Friend could not help following his Example. What is a little odd in this Eulogy is, considering 'tis made on a Christian on a Protestant Divine; that we do not here a word of his Piety, his Humility, his Meekness, his Charity. Are they not *Christian Virtues*? How comes it that a Divine of our Protestant Church, who took such Delight in praising a Brother of his should not so much as give one Hint of those Graces, which are the *Characteristicks* of a good Christian. Is it enough

enough to have them bred under Dr. Fell at Christ-Church, at the same time with Mr. Bromley to write warmly for the Rights of the Priesthood, to have bought up scatter'd and loose Manuscripts almost obliterated by time, to have read much, and to speak handsomely; Is this, I say, enough to purchase a Preacher of the Gospel. **A High Reputation!** Do not Purity of Manners, Innocence of Life, and unaffected Good Will to Men, deserve a place in the *Encomium* of a Doctor of Divinity? I cannot but wonder how such *Toppicks* as those, so natural to such a Subject could be forgotten, and the Orator be so full of the Merit of it, as to seem to take Pleasure in dwelling on all those Parts of it that he took to be shining. But, I think, the Imitation of a Man's Actions is the best Proof of approving them, and the Panegyrist, by doing what the Quondam Prolocutor has lately done, or rather by not doing what he would not do, has shewn what a value he set on so valuable a Man, and that he will continue, whether *Presbytor* or *Prelate*, to be his Brother in all things, especially those wherein the Power of the Church, and the Divine Right of the Prince are concern'd. This Reason is sufficient to stop the Mouths of all Gain-sayers, and if one might compare serious things with Gay, as well as great with small, I could not think of a more apt *Image* to represent these two loving Deans than that of King *Phiz*, and

and King *Uſb* in the *Rehearsal*, fondly smel-  
ling to one Nosegay.

The Fourth Reason why the Dean of Christ-Church refus'd to sign the *Declaration* might be, because it was not of his own Composition. No Man is so good a Judge of others Sentiments as himself, nor so capable of expressing them. Had the Bishop of Bristol been the Penman of the *Declaration*, no doubt all the exceptionable Parts of it would have been left out, and it would have been so drawn up, that even *Sacheverel* himself might have set his Hand to it. It would then have been so Florid, and so full of Temper, that whatever Turn Affairs took, a Man needed not be in any Pain for his appearing in it. Besides, care would have been taken to let no Expressions drop, which might give Offence to those of the Clergy, who have been crying aloud for *Passive Obedience* and *Hereditary Right* almost ever since the *Revolution*. The late *Ministers* would have had nothing to complain of, nor the present to be pleas'd with. There has been a strange Affectation of Coolness and Mystery in some People's *Loyalty*. They were so us'd to Complement Queen Anne on her *Hereditary Right*, though in flat Contradiction to Fact and common Sense, that they know not how to join heartily in Addresses to and *Declarations* for a Prince who has only a Parliamentary

imentary One, but what sort of Parliamentary Right is it? The Fathers of our Church tell us, 'tis a Settlement that was Establish'd by the whole Legislature, and confirm'd by many Acts of Parliament made in two different Reigns, and under the Prevalency of each of the unhappy Divisions of Parties among us, several of them in the last Tears of our late Gracious Queen, and has been from time to time sworn to by almost all of all Orders and Degrees of Men among us. Why then all this Coolness, this Caution, but to countenance a Party, that looks upon Acts of Parliament as tender Twigs, and on Right of Birth as a tough Bough that will not bend to them, that have the same Sense of both which *Lesley* has, and though they swear and abjure have a Reserve still for their *Divine Right*. I do however believe, that this Reserve is not for Conscience sake. I have no Notion of Conscience, where there is such Double-dealing and Dissembling with God and Man. Besides a pure Conscience will shine out not in one thing only, but in all things in every Action of the upright Man, whether Divine, Moral, or Political; and it is observable, that the Men of the most tender Consciences in Politicks, such as *Weldon*, *Sacheverel*, *Higgins*, *Sutton*, and the rest of them, have nothing like Squeamishness in their Manners, it is very well if they carry themselves so evenly, as to defend

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send themselves from Scandal. This Observation is so general, that 'tis very evident Religion is not at the bottom of the Business. Indeed 'twould be very extraordinary if those Men could have any true Zeal for our Protestant Church, who are for setting up a *Popish Pretender* to support it. As they affect to express on all Occasions the highest Veneration for the Memory of Queen *Anne*, one would think they should take more Care not to injure it by their wicked Practices against a Succession which she always declar'd very solemnly she had *nearest Her Heart*. She did not from the Beginning to the End of Her Reign omit any Opportunity of expressing Her Affection to the Illustrious House of *Hanover*, and Her Resolution to support their Title to this Crown. Is not the Piety of that Princess sufficient to convince them of the Justice of that Title, and determine their Obedience to it? There want no Arguments in this Case. There is not a Protestant Clergyman in *Great Britain* but Sins against Conviction, in betraying, by his Indifferency or Disaffection, the Government, to support which he has taken so many Solemn Oaths: Nevertheless, there may be here and there a Man to be met with who will not explain his *Loyalty* in any Terms but his own, and who thinks he can speak so well for himself, that Elo-

quence it self cannot do him Justice from any other Man : It is not Numbers that sway with Persons of Penetration. If it had, there had not been a *Jacobite* now in Great Britain, not one in Fifty of all the British Clergy refus'd the Oaths to King William and Queen Mary ; yet the Non-Jurors were extoll'd as the only Men of Principle in the World, and truly they are much more so than those who having Sworn to the Government, do act contrary to its Interests, and do not those act contrary to its Interests who refuse to warn the Clergy and People under their Charge of the great Obligations they lie under, to shew a hearty and open Zeal for it.

Having thus inquir'd into the Reasons of these Two excellent Prelates for refusing to do as their Brethren did, I who am heartily an Enemy to the Pretender, must, tho' a Layman, warn all good Britains not to be led away by these or any other Reasons, to grow Lukewarm in the Cause of our King and Country : For whatever Airs these Men assume, whatever dignify'd Denominations they go by, whatever Applauses are given 'em by Party, they still are but Men, and are liable to the same Failings, as *Welton*, *Milbourn*, *Smith*, *Higgins*, or any other of the undignify'd Priesthood. The Dean of Christ-Church has taken a step, which has a Face of Ingratitude, as well as Indiscretion in it.

'Twas

'Twas expected by some hot Men, that His Majesty would not have employ'd a Prelate as his *Almoner*, whose Mitre had been given him in the worst of Times, and by the Interest of *Ministers*, that are now declar'd *Traytors* to their Country : But our Sovereign is a Prince of so much Wisdom, and such exemplary Moderation, that he resolv'd to make use of those Men whom his Enemies had plac'd about him, to make a Trial of their Professions of Loyalty, and by giving them a Share of his Royal Favour, win them over to his and their Country's Interests. Such Treatment one would think should have had a good Effect on Christian Minds, and that there was no need of a *Sentiment of Religion*, to engage Subjects to make dutiful Returns to so Gracious a King, where a *Sentiment of Generosity* and *Gratitude* was more than sufficient.

I have often thought that some *Divines* who signalize their Zeal for *High Church*, are no more in Pain about Her than the *Papists* themselves. Can I imagine, that Persons who breath nothing but *Fury* and *Fire*, are in any concern for Virtue and Religion ? Is not the Spirit of *God* a Spirit of Meekness and Charity, and are not Cruelty and Rage the Spirit of the *Devil* ? Zeal is highly commendable, when it is guided by Wisdom, but no wise Zeal ever anima-

ted Christians to destroy their Brethren. And as I never knew a *Persecutor* a good or an honest Man, so I shall always distinguish a *Zealot* and a *Churchman*: For the differences in Religious Matters among Britains, are not of sufficient Importance to warrant the committing Outrages against one another on that Score, and indeed I'm satisfy'd, that if *High Church* was not to get a Penny by opposing it, she would not care how fast Sects multiply'd. 'Tis not the *Salvation* of the Souls of Men, that the *High flying Zealots* have at Heart, they will damn a Man, that is excommunicate him, and shut him out of the *Communion of the Saints*, for a Groat. But Profit is always made of Power, and therefore it is that they are so jealous of parting with any of it by *Acts of Indulgence*. This is what common Sense has taught every one to believe, with respect to the *Zeal* of our *High Church Clergy*, and their Politicks are of the same make. Whatever Prince will grant them an *Independency* of the State, his Title will they always preach up, and Conscience has had nothing to do in this *Controversy* these Twenty Years.

I cannot forbear mentioning a *Pastoral Letter* of one of the Bishops, who sign'd the *Declaration*, to his Clergy, wherein great Pains is taken to excuse the cold indifferent

different manner of Praying for His Majesty before Sermon, as, to use the Reverend Dr. Moss's Phrase, *Pray me, or we are commanded to Pray.* Grant that neither Canon or Edict enjoin'd such a Prayer, instead of countenancing a known Prevarication in this Case, should not the Reverend Bishop have admonish'd them to act openly in a Time of Rebellion, and own His Majesty's Cause as often as Occasion requires ? Does his Lordship think those Priests avoid praying for the King, because the Canon does not oblige them to do it ? Is it not rather a sign of their Tenderness to His Majesty's Enemies, whose Ears they would not shock with the Sound of His Name, and whose Party they would not offend with Prayers, for one they are plotting to destroy.

Is not this the best gloss we can put upon their Silence ? Is there one of those Clergymen who do heartily wish well to His Majesty's Government, that will avoid any Opportunity of expressing it ? What signify Canons, when Popery and Tyranny are arm'd against us ? Those that do not pray for King GEORGE before Sermon, would be very glad to be discharg'd of praying for him in the Liturgy ; and I recommend to all such as have read this the Bishop of L——'s Letter to his Clergy, to read also the Declaration which his Lordship sign'd, and particularly the last Paragraph of it.

*Let*

Let us pray for the Preservation of the Person and Government of Our most Gracious Sovereign King GEORGE, that God would cover His Enemies with Shame ; but that upon Himself and His Posterity, the Crown may ever Flourish. We do also Charge both Clergy and People, as they will be Answerable for the Destruction, that may otherwise come, both upon the Church and Nation ; that they endeavour to Strengthen the Hands of the Government in this Dangerous Conjuncture : The Clergy by plainly Admonishing their Flocks of their Duty, both to their King and Country ; and the People by a cheerful Declaration of their Readiness to stand by the Government. And let all of Us, forgetting all Differences and Animosities, make this the great Contention, who shall act with the truest Zeal against the Common Enemy.